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the Synods which are not at present self supporting and which consequently must have outside help. There is no doubt in the mind of the Board that this University Work is as important as any conducted in the Church anywhere, and that as its value and importance comes to be appreciated in the Church at large, increasing financial support will come. It will come, however, not so much through nation wide generalization as to its value as through the concrete illustration of its value and of its need in each center where large bodies of students are congregated.

THE UNIVERSITY PASTOR'S LIBRARY

By HUGH MORAN

The liberty of the University Pastor comprises the working tools of his trade. In order to be a good workman, he must have at least the most necessary of the tools, he must know how to use them and he must actually keep his hand in by using them. His library should cover much the same range as that of any up-to-date city pastor, but it must differ to the extent that the thinking of a University community differs from that of the ordinary pastor's congregation: That is, the reading of the University Pastor must go much more extensively into the fields of psychology, the physical sciences, and religious education.

There are two obvious ways in which to treat the subject of the University Pastor's library. The first is to give a careful and complete bibliography of an ideal library for one of our profession. But I do not know of any one equipped to compile such a bibliography. When completed it would be about as interesting as reading the dictionary. For such reading, I would recommend the catalogues of the publishing houses that go in for religious books. The other and for me the only possible treatment of the subject is to give a rather intimate and personal survey of the books that I have found most worth while, mentioning at least one or two in each field of our thought and endeavor, and basing the whole upon the experience, the successes and failures of my own small library.

It would seem to me that a successful University pastor ought, in his first few years out of college, to have acquired from

five hundred to a thousand volumes, and that thereafter if he is to keep alive mentally, he must acquire, read, mark, and inwardly digest at least twenty-five special and technical books on his work in addition to such general works of literature, travel and fiction as he can afford, in all say seventy-five to a hundred volumes a year. Of course, one can in the larger centers depend somewhat on the University library, or on the special library in the college "Y" or other religious center. But for my part, I do not feel that I really know a book until I own it, have underscored the important passages, marked up the margins, have pasted my book plate under its cover and have the book in reach of my hand when I want it.

Of course, in any discussion of such a library, one would naturally start with the Bible. But let us leave the various editions of the Bible and commentaries on it to their place with the distinctively religious and theological works, and make first a brief survey of the general field of literature. Books give an atmosphere to a home, and it seems to me important that the home of the University pastor should above all others have that atmosphere. In other lands where I have studied, more particularly in England, the undergraduates have some literary taste and have at hand in their studies a few shelves filled with good literature. Moreover, they find time to read these books, and enjoyment in doing so. It is the exception among American undergraduates to find any such literary tastes. Generally they not only have not, but they never even thought of wanting any such shelf of books. Where, if not in the home of their University pastor, will they be apt to get the suggestion and the inspiration that will lead to such tastes?

In the down-stairs library of our home, where students and other guests are generally received, we have two large cases filled with books of general interest, and a small stand by the leather reading chair from which one can pick up the latest books acquired. Of course, tastes differ, and there are other sets which we hope to add, but these cases contain, among others, sets of Shakespeare, the Brownings, Tennyson, Byron, and a few other poets, Emerson, Kipling, Mark Twain, Nickolay and Hay's Lincoln, Irving's, Washington, Macauley, George Eliot,

Victor Hugo, parts of Henry Vandyke and Fennimore Cooper, and numerous odds and ends of travel, art and fiction. We are chiefly weak on history. In the upper hall, for want of a better place, we have a case of the more recent fiction, and general literature, but these books have little permanent value, and for the most part they are given away almost as fast as acquired. My own working library is in the study, a small room tucked in a quiet corner under the roof.

And first of all I would mention a pad which is tacked to the casing just inside the study door. On this I write the names of those to whom certain books are loaned. For probably like yourselves, I have lost some dozens of treasured volumes—it is the books one most cares for that he is most apt to lend—lost in one way or another, but chiefly by the carelessness of borrowers. Now, I suppose it is better to have loaned and lost than never to have loaned at all, but this pad tends at least to reduce such losses.

II. As has been suggested, the cornerstone of any library and particularly of a theological library is the Bible. Probably all of us have numerous Bibles and one, our own special copy, printed on thin India paper, with clear type, marginal references and lesson helps, maps, etc. In addition to this I have found the following editions useful: 1. An interlinear Bible, both Old and New Testaments, with the translations of 1611 and 1885 placed in alternating lines throughout. 2. A revised version pocket testament. 3. A Weymouth's New Testament. 4. Harmonies of the Gospels, one in English and the other in Greek. 5. A Latin "Biblia Sacra." 6. A Greek "Septuagint." 7. A Greek New Testament. 8. A Hebrew Old Testament. Also I keep at hand copies of the Bible or at least the New Testament in any modern language that I know, for there is no quicker way to learn a modern language or better way to refresh one's memory of one partially learned than thorough the reading of the New Testament in that language. Add a good concordance and a modern Bible dictionary, preferably Hastings' five-volume edition, or at least his one volume abridgement, and our first section is fairly complete.

III. So far as Commentaries are concerned, I find the lit-

the blue volumes of the Cambridge Bible and the International Critical Commentary in general most to my liking. These I have bought only on the books in which I am most interested, as Samuel, Isaiah, or the Gospels, etc. Other books of this sort which I have thought worth while buying and carting about the world with me are:

Bishop of Worcester and others, "Book by Book." Driver's, "Introduction to the Literature of the Old Testament." Julicher's, "Introduction to the New Testament." Warde's, "Genesis." Delitsch's, "Isaiah." Driver's, "Isaiah." Dod's, "The Bible." Peake's, "The Bible: Its Origin, etc." T. N. Scott, on the "Fourth Gospel," a book which I found particularly illuminating. Rackham on "The Acts." Sabatier, "L'Apotre Paul." Lightfoot's, "The Epistles of St. Paul." Gudge, "Corinthians." Davidson, "Hebrews." To mention only those most worth while. The best condensed account of the Synoptic problem, in which I find our University students interested and about which they often ask questions, I have found in the Introduction to Allen's "St. Matthew," in the International Critical Commentaries. I do not own, but should like to have, Edersheim's "Jesus the Messiah," and Sanday's, "Life of Christ."

IV. Turning now to books that give the historical and geographical background, I would suggest, George Adam Smith's "Historical Geography" and Sir William Ramsey's "Paul the Traveler and Roman Citizen," Kent's "History of the Hebrew People," and Rigg's "History of the Jewish People." I am much interested in Oriental antiquities, and the best single volume that I know dealing with this subject in relation to the Bible is E. J. Ball of the British Museum on, "Light from the East." Inchbold, "Under the Syrian Sun," gives an excellent picture of the Holy Land as it is today. Certainly a knowledge of secular ancient history and the monuments and excavations in the East is essential with the students with whom I have to deal.

The subject of the early Church is one to which much more attention is paid in England than in America. I, for one, believe that we are apt to leave too much of a gap between the Bible

times and our own, and that we can not understand our own age until we know the ages that have made it. I am taking for granted a good classical education and I am also taking it for granted that few of us ever disturb the dust on our copies of the classical Greek and Roman authors. Of course, the piece de resistance for this period is Harnack's "History of Dogma." A few others which I would suggest, out of an immense field are:

Burkitt, "The Gospel History and its Transmission." Gwatkin, "Selections from the Early Christian Writers." Swete, "The Apostle's Creed." Bigg, "The Origin of Christianity." Glover, "The Conflict of Religions in the Early Roman Empire." Lightfoot, "The Apostolic Fathers." Nothing, I think, has so made that age live to me as skimming through in the original, Augustine's "Confessions." It is an intensely human document, showing that boys and students have not changed fundamentally from that day to this, and it contains many an illustration that can be used in a discussion or an address. With all that as a background, I have recently read with great delight Andrew D. White's "Warfare of Science and Theology." Purely as a review of the history of human thought and education, it is invaluable. This remarkable work represents, moreover, better than any other book that I know, the spirit of antagonism of a certain part of the modern scientific world towards the church and organized religion. This is a spirit which you and I have to meet every day amongst the more thoughtful of the faculty and students with whom we deal. It behooves us to know the ground better than they, and if we have mastered Dr. White's volumes we will know it better than they. They can not catch us napping. But in reading these volumes one caution is necessary. Dr. White always takes it for granted that science was right and that theology or religion was wrong. We need to remind him and ourselves that the church was founded on the accepted science of the day. When the scientists, many of whom were also religionists, repaired or amended their scientific theories the vast body of the scholarly world, which comprised the church, were conservative and clung to what the scientists had been asserting up till that moment.

With this reminder, the animus of Dr. White's contention is removed.

V. In the matter of further filling up the gap to our own day, it is taken for granted that each University Pastor will own and read the history of his own denomination.

VI. We come next to the modern interpretation of Christianity: Here is the field, I should imagine, where we are all the most keen to find good material. I have talked during the past year with Dean Brown, Henry Sloane Coffin, Sherwood Eddy, and others, asked of them for the name of some book which one could hand to a student and say, "Here is a simple statement of the Christian Religion." Sherwood Eddy gave me a few typewritten sheets of his own, entitled, "The Creed of a Modern Christian." He and some one else suggested J. A. Thompson's "A System of Religion," I believe the title is, the Gifford lectures for 1919. Dean Brown's "Main Points" was good—as far as it went, in 1911. R. J. Campbell's "New Theology" has something to recommend it, but is controversial, hastily written, and somewhat out of date. Dean Brown's Ingersoll Lecture, "Living Again," is good in its own field. Fiske's "Idea of God," though published in 1885, will not soon be out of date, but it will hardly cover the field. So far I have not yet discovered the book that I have been looking for—outside of the New Testament itself, though I have not yet read Harnack's, "What Is Christianity?" I hardly expect to find it there.

But in so far as I know the literature of this field, the most valuable material that I have found for the University pastor's own library is the series published by MacMillan and edited by Dean Streeter of Queen's College, Oxford, with the following titles: "Foundations," "The Spirit," "Concerning Prayer," "Immortality."

In these volumes one finds a position but undogmatic statement of the faith of a group of Oxford men and one or two others, theologians, historians, psychologists, scientists, who have been working together, each adding to the common fund his own knowledge of his particular field. I would most heartily recommend these volumes to every one who is not yet familiar

with them. I do not subscribe to quite all their conclusions, but they come nearer to my own faith than anything I have yet found. They say what I have been trying to say, for these many years. As for the book that one can hand to a student, I think it has not been written.

VII. In order to produce such a book or, in the interim to carry a course fitted to meet the need that it represents among modern students, one should own and master a substantial text book on philosophy, ethics, psychology, sociology, and each of the modern physical sciences, such as biology, botany, physics, chemistry and astronomy. Though I own a few books on philosophy, such as Kant's "Critique of Pure Reason," I feel that one who pauses too long on such works is lost to all human need. A book that I hope soon to add to my collection is Rashdall, "Philosophy and Religion." Though not fundamentally a pragmatist, I am a great admirer of William James, and would recommend his "Psychology," "Pragmatism," and above all his "Varieties of Religious Experience." One of the ablest preachers to students that I know says he reads the Varieties through every year. With that one should at least read Starbuck's "Psychology of Religion," on which it was founded. In this field the books by Dean Inge of St. Paul's are excellent, such as "Faith and Its Psychology," and especially "Personal Idealism and Mysticism," which latter made a deep impression on me. I find also the various essays of Emerson always refreshing and never out of date.

A book which I have been reading and which has a remarkably refreshing statement of the fundamental philosophy of Christianity and its relations to modern science is Wenland's "Miracles and Christianity," translated by McIntosh. It is a dynamic and forceful work which we can scarcely afford to do without.

VIII. Ethics are closely associated with philosophy and psychology. In ethics our old friends Confucius and Epictetus are not to be sneezed at, while somewhat more recent works that to me seem indispensable are, "Practical Idealism" and "Social Ethics," by William DeWitt Hyde; John Dewey's "Ethics;" perhaps also Speer, "The Marks of a Man," A. B.

Alexander's "Ethics of St. Paul," and "Principles of Character-Making," by Arthur Holmes.

The field of Spiritism, related to Psychology and Religion, is much to the fore these days and often crops up in discussion. One cannot afford to be altogether ignorant of its claims. I have read a number of volumes on Spiritism and the two that stand out most prominently in my memory are F. W. H. Meyers' "Survival of Human Personality," and "Modern Spiritism" by Schofield with an introduction by Newell Dwight Hillis.

IX. But even more than Psychology, I believe that recent developments in the Physical sciences are of importance to the religious teacher. The whole drift is away from Materialism and towards a dynamic and spiritual explanation of the Universe. That is why so many more professors are found in church today. A student who would be classed as a "regular feller" recently told me that he studied philosophy and lost his religion but then he took a course in Biology and was forced to go back to it. Aside from elementary courses in college, I am but a beginner in this field, but I think that it is essential that we should all be masters in it. In order to familiarize myself with the modern kinetic theory of matter, I have been reading Comstock and Trolland, "The Nature of Matter and Electricity," and I most heartily recommend it to you all. Also a good text book on Astronomy, and on the Nature of Light. It is only by being up on these physical sciences that one can deal with the materialist and agnostic. Before leaving the subject, I would mention "Science and Religion," a small volume by Keyser, a professor of mathematics, and an article several years ago in the Hibbert Journal by the same author on "Mathematics and Theology," which materially altered my thinking.

X. Another field hardly less important in which rapid progress is being made is that of Sociology, or what might be summed up in the phrase, "The Social Message of the Gospel." The emphasis of recent years has been shifting from the individual to the social in the interpretation of Christianity. It is easy to go too far in this, but a number of good books and of wide range can be suggested with which we must be familiar. As fundamental for any such study I would suggest, "The

Family," by Thwing. I can hardly hope to so much as mention the leading books in this field, but the following may be suggestive:

Rauschenbusch, "Christianizing the Social Order."

Rauschenbusch, "Social Principles of Jesus."

Jenks, "Social Significance of the Teachings of Jesus."

Ross, "Sin and Society."

Harry Ward, "The New Social Order."

Babson, "Fundamentals of Prosperity."

Coffin, "In a Day of Social Rebuilding."

Ward & Edwards, "Christianizing Community Life."

In this connection one can hardly pass on without touching on social hygiene and sex education. I mention but half a dozen out of what might be a library in itself:

Jane Addams, "New Conscience and an Ancient Evil."

R. C. Cabot, "Christian Approach to Social Morality."

Exner, "Rational Sex Life for Men."

Goddard, "The Kailkak Family."

T. H. Galloway, "Biology of Sex."

G. J. Kneeland, "Commercialized Prostitution in New York City."

With these one might read some of the various vice reports, as that of Chicago or Philadelphia, and as an antidote to it all Luther Burbank's delightful little book, "The Training of the Human Plant."

Having gotten a fair view of present day conditions at home, we naturally turn to the international field and conditions abroad. Here again one feels lost, and the best current magazines are out of date if one reads the daily papers. I take it we are all trying hard to keep up with current history—at Washington and in Europe, and will therefore confine myself largely to the Near and Far East, leading into a study of modern missions.

XI. My stand-bys on Russia are "A Thousand Years of Russian History," by Sonia Howe; "The Russian Revolution," published by the Russian Bureau in New York, and "The Eclipse of Russia," by Dr. Dillon. Stanley Hornbeck's "Contemporary Politics in the Far East"—the exact title I have for-

gotten, it is one of the books I have loved and loaned and lost—will long be a standard. For Japan and Korea, and the general Oriental situation, "The Oriental Policy of the United States," by Henry Chung, Korean Envoy to the Paris Peace Conference. For a Mission study text book on the subject, the best thing I know is Charlie Fahs' "America's Stake in the Far East." Sherwood Eddy's "New Era in Asia" is somewhat older, but is still valuable, while his "Everybody's World" is up to date and excellent. The best missionary reference books that I know are, "The China Missionary Year Book" and "The Japan Missionary Year Book," both published annually and always valuable to have at hand; the reports of the Edinburgh Conference, of the Student Volunteer Conventions, and of the Continuation Committee, and Beach's "Missionary Atlas." There is a host of other books one would like to mention, such as the Travels of Marco Polo, the Voyages of Monsieur Hue, Richter's "History of Protestant Missions," Arthur H. Smith's "Chinese Characteristics," "Village Life," "China and America Today," Underwood's "Call of Korea," Gale's "The Vanguard," George Gleason's new book on Japan, which I have not yet purchased.

XII. But I have found the tale of Missions best told in biographies, and you will find a wonderful inspiration in the more than twenty volumes of the "Young People's Missionary Library," including such stories as "Verbeck of Japan," "Thoburn's Apprenticeship," "Chinese Heroes." In addition there are numerous missionary biographies, such as the "Life of David Livingstone," "Mackay of Formosa," "The Beloved Physician—[Dr. Peill] of Chang Chou," "Ann of Ava"—the life of Mrs. Adoniram Judson, one of the most effective biographers I have ever read; "The Life of Joseph Hardy Neesima," by Arthur Hardy; "Pastor Hsi," by Mrs. Taylor. To read one of these is an inspiration; to have it to lend to a student is a privilege.

While on the subject of biographies, I would say that I have always been very fond of them and would not limit mine to missionary biographies, by any means. I know of no more inspiring reading, or of no surer way of awakening what is best in

a man than to steep him in the lives of great men and the stories of great endeavors. It is hard to limit oneself, but I can mention only a few of the more important:

Morley's "Life of Gladstone."

W. R. Moody's "Life of Dwight L. Moody."

Boulger's "Life of Charles George Gordon" (Chinese Gordon).

Nicolay's "Short Life of Abraham Lincoln."

Hamilton W. Mabie's "William Shakespeare."

Washington Irving's "Life and Voyages of Christopher Columbus."

Sepet's "Jeanne d' Arc."

Iles' "Leading American Inventors."

Jordan's "Leading American Men of Science."

Begbie's "Twice Born Men."

I for one have never owned, nor cared to own, any collection of Canned Anecdotes for Pulpit Illustration, but from books like these I have had a vast inspiration for my own life and a ready fund of illustrations for turning a point in a talk, address, or discussion.

XIII. But returning to the subject of missions, I have always considered a study of Comparative Religion a prerequisite to any study of or work in foreign Missions. Having specialized somewhat during my course at Oxford on Comparative Religion, from a missionary point of view, I discovered that a knowledge of the other forms of religion adds much to one's understanding and appreciation of Christianity. This study has brought me, in fact, to the position that there is only one religion—Man's search after God, and that in that search Christ is the Way, the fulfillment of them all. From that point of view others might make a very different list, but these are the books that have chiefly given me my ideas on the great religious systems:

Legge, "Life and Teachings of Confucius."

Legge, "Life and Works of Mencius."

Fraser, "Golden Bough."

Cuthbert Hall, "Christ and the Eastern Soul."

Clark, "Ten Great Religions."

DeGroot, "The Religious System of China."

Lajard, "Les Mysteries de Mithra."
Douglas, "Confucianism and Taoism."
Beal, "Buddhism in China."
Trumbull, "The Blood Covenant."
Trumbull, "The Threshold Covenant."
Irving's "Mahomet."
Zwemer, "Islam."
C. N. Scott, "The Religions of Antiquity."
Moore, "History of Religion."

It remains now to consider briefly the more technical side of the student work. Here I hope for more help from you than I can give. A good book to start with is Dr. Mott's recent volume, "The World's Student Christian Federation." Another is "Education and National Character," by Henry Churchill King and others, published by the R. E. A., not recent but much to the point. In the conduct of the Bible Study Group, I know of nothing to take the place of Horne's "Leadership of Bible Study Groups." For the actual groups I have found Fosdick's books the best so far tried, "The Meaning of Prayer," "The Meaning of Faith," and "The Meaning of Service," but perhaps best of all "The Manhood of the Master." Bruce Curry's new book on St. Mark's Gospel, "Jesus and His Cause," is also excellent. "A Life at Its Best," by Edwards and Cutler is the best thing on St. Paul, "Under the Highest Leadership," by John Douglas Adam is excellent; since the war I have had little success with "Student Standards of Action"—others may have had a different experience. For the remaining regular text-books, I must refer you to the Association Press catalog. These books I find mainly of use with a group who already have a religious background. I sometimes find that one gets equally good results simply by following one of the books of the New Testament without any other text. I have had excellent results from the little book called "His Life," published by Hope Company of Chicago at 12 cents, being simply a consecutive story of the life of Christ taken from the Four Gospels. In the fraternity houses I have so far simply followed our own outline of Christian Fundamentals, but a good text book on this subject would be useful and is much to be desired.

Recent books in the field of vocational counsel, recommended by Evans Worthley are Allen's "A Guide to the Study of Occupations," in reality a biography, and Crawford's "Vocations Within the Church." There is also a "Biography of Vocational Guidance." June, 1921, published by the St. Louis Public Library.

XIV. Further, I have been making a collection of the reports and courses of study of the different student Christian Associations and University pastors, such as "Religion in a Modern University," from Pennsylvania; "Religious Education as a Vocation," by Norman Richardson; "Christian Work in State Universities"—the report of predecessors of this conference. Such material will prove of great value when filed.

XV. Finally I had intended adding a brief section on Devotional Literature. Space, however, forbids, and this is also largely a matter of taste. To me the Bible itself is the best devotional reading, or perhaps a book like the *Manhood of the Master* with Bible text and comment. There are times when I value a book like Brother Lawrence's "The Practice of the Presence of God," or Thomas à Kempis, "De Imitatione Christi," but for the most part I prefer something dynamic. Though not written as a book on devotion, I am greatly enjoying Benjamin Kidd's "Science of Power," and I find that it has been widely read in the past two years by men like Dr. Mott and Sherwood Eddy. Two other books that were greatly discussed by men of the same stamp a few years back are, "Letters to His Friends," by Forbes Robinson, and "Christ's Message of the Kingdom," by Hogg.

This paper is necessarily incomplete and fragmentary. I trust that if it has any merit at all, it has at least the merit of sincerity. I have sought to introduce you to my friends (a few of them perhaps only acquaintances, whom I should like to know better). Some of them you may not care to meet again, but I trust that in large part they may be mutual friends, and that in the discussion you may introduce me, likewise, to a few of your old friends and companions.